BHAINS KI HILLAT

(HALAL HONA) AUR USKEY MASAAIL

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Bhains Ki Hillat (Yaani Bhains Ka Halal Hona):
Bhains Quran o Hadees ki roshni mein halal hai.
Quran se Daleel: Allah Taala ka irshad hai:

أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ

Tarjumah: Tumharey liye maweshi chaupaaye halal kiye gaye hain, siwaaye unkey jin ke naam padh kar suna diye gaye hain.
(Surah Al-Maidah, Surah No: 5 Ayat No: 1)

Doosri jagah Allah Taala ka irshad hai:

قُل لَّا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

Tarjumah: Aap keh dijiye ke jo kuch ahkaam Wahi ke zariye meray paas aaye hain un me to main koi haram nahi pata kisi khaney waley ke liye jo us ko khaye, magar yeh ke woh murdaar ho ya ki behta huwa khoon ho ya khinzeer ka gosht ho, kiunki woh bilkul na-paak hai ya jo shirk ka zariya ho ki Ghairullah ke liye naamzad kar diya gaya ho. Phir jo shakhs majboor ho jaye is shart ke saath ke woh na to lazzat chahney wala ho aur na tajawuz karney wala ho to waqaee aap ka Rab Ghafoor ur Raheem hai.
(Surah Al-An'aam, Surah No: 6 Ayat No: 145)

Quran ki pehli Aayat se pata chalta hai ke qaiday ki roo se saarey janwar halal hain siwaye unkey jin ki hurmat ke barey mein wahi kar di gayi hai. Aur doosri Aayat mein wahi ke zariye Haraam kiye huwe janwar ki nishandahi kar di gayi hai jin mein se Bhains nahi hai. Is liye quran ki roo se Bhains halal hue.

Hadees se Daleel: Qurani qaiday ki tarah Ahadees se bhi is qaiday ki wazahat

milti hai ke khushki aur behri (samandar mein rehne waley) saaray janwar halal hain siwaye jin ki hurmat ka elaan kar diya gaya. Khushki ke janwaron mein kuchli daant waley janwar ki momaniyat hai. Isi tarah woh jaanwar bhi Haraam hain jis ke qatl karney ya na karney ka Nabi Sallallahu Alaihi Wasallam ne hukm diya ho ya jiski hurmat khud Nabi Sallallahu Alaihi Wasallam ne wazeh kar di ho. Murdaar khaney wala janwar bhi mana hai. Janwar ki momanat ke in usool ke tehat Bhains nahi aati jis ki bunyaad par bhains bhi halal thehri.

Ijma se Daleel: Al-Mausoo'aa Al-Fiqhiyyah, Al-Ijmaa' aur Al-Mughni waghera mein Bhains ke halal honey par Ijma naqal kiya gaya hai aur Ijma bhi shar'ee daleelon mein se hai.
Hawaley ke liye dekhen:
{Al-Mausoo'aa Al-Fiqhiyyah: 5/134, Al-Ijmaa' (Ibne Muzir): 48, Al-Mughni (Ibne Qudama): 9/327}

Bhains ka goosht:
Jo janwar halal hai, us ka gosht khana halal hai.

Bhains ka doodh:
Halal janwar ka doodh peena jaayez hai, jaisa ki gaaye ka doodh.

Bhains ka gobar:
Makool ul Laham jaanwar (Jin ka gosht khaaya jaata hai un) ka gobar paak hai, is ke kai dalail hain aik daleel Bakri ke rehney ki jagah namaz parhney wali Hadees doosri daleel oont (camel) ka peshab peeney wali Hadees hai.

Bhains ka peshab:
Bakri aur Oont (camel) se mutalliq upar zikr kiye gaye dalaail se yeh bhi saabit hota hai ke Makool ul Laham jaanwar (Jin ka goosht khaaya jaata hai un) ka peshab paak hai. Is liye Makool ul Laham jaanwar (Jin ka goosht khaaya jaata hai un) ka peshab ilaaj ke taur par agar istemaal hota ho to is mein koi qabahat nahi lekin shart yeh hai ki ilaaj ke liye maahir Muslim Doctor ki sarahat ho. Yeh baat is liye kahi jaa rahi ke Hinduism mein gaaye ka peshab Aqeedat ke taur par piya jata hai aur usi Aqeedey ke tehat medicines mein bhi peshab milaaya jaa raha hai.

Bhains ki Qurbani:

Qurbani ke jaanwar ke mutalliq Allah Taala ka farmaan hai:

ثَمَانِيَةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ ۖ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ¤ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

Tarjumah: (Paida kiye) aath (8) nar o maada yani bhed (sheep) mein do qism aur bakri mein do qism Aap kahiye ki kiya Allah ne in dono naron ko haram kiya hai ya dono maada ko? Ya us ko jis ko dono maada pet mein liye huwe hon? Tum mujh ko kisi daleel se to batao agar sachchey ho¤ Aur oont mein do qism aur gaye mein do qism.....
(Surah Al-An'aam, Surah No: 6 Ayat No: 143 and 144)

Allah Taala ne naam ley kar aath (8) qism ke Qurbani ke janwar ki ta'een kar di jabkay khaye jaanay waley janwar be-shumaar hain. Aath (8) qism: Do qism Bakri nar o maada, do qism Bhed (sheep) nar o maada, do qism oont nar o maada aur do qism gaaye nar o maada. Goya in aath (8) qismon mein Qurbani ke liye naveen (9th) kisi janwar ko shaamil nahi kiya jayega. In qismon mein Bhains ka zikr nahi. Kaha yeh jaata hai ke Arab mein us waqt bhains famous nhi thi aur yeh gaaye ki jins se hai. Is ka hukm wahi hai jo gaaye ka hai chahey Zakat ke liye ho, Qurbani ke liye ho ya goosht khaney aur doodh peenay ke taur par ho. Yeh baat sahih hai ke Bhains Arab mein muta'arif (introduced) nahi thi magar bhains duniya mein mojood thi, Allah us ka khaaliq hai woh koi baat bhoolta nahi. Agar chahta to Qurbani ke janwar ki fehrist (list) mein usay bhi zikr kar sakta tha.
Khulasa ke taur par mera yeh kehna hai ke Bhains halal janwar hai, us ko Qurbani ke masle mein jhagdey ki wajah na banaai jaye, seedhi si baat hai agar hamaray yahan Quran mein mazkoor aath (8) qismon mein se kisi qism ka janwar paaya jata hai to uski Qurbani karen jis mein koi shak nahi aur na ikhtilaaf hai albatta kai ahl e ilm ne Bhains ko gaaye ki jins se mana hai aur is bunyaad par uski Qurbani ko jaayez thehraya hai. Arab ke ulama bhi Bhains ki Qurbani ko jaayez kehtey hain. Isliye kisi ka dil is par satisfied ho to us par kisi qism ka force na kiya jaaye.

Bhains Ka Aqeeqah:

Jis tarah Allah Taala ne Qurbani ke mutalliq janwar ki tafseel zikr kar di waisey hi

Nabi Sallallahu Alaihi Wasallam se Aqeeqah ke mutalliq bhi janwar ki sarahat maujood hai. Aqeeqah ke liye Sahih Ahadees mein Bakri, Meendha aur Dumba ka zikr milta hai iske bawjood ki gaaye aur oont maujood they. Aqeeqa (Qurbani) Ibadat hai aur Ibadat taqeefi hoti hai, is ke liye daleel chahiye. Lehaza Aqeeqah ke ke liye jin janwar par daleel milti hai hamein unhein ka Aaeeqah karna chahiye.

Kuch logon ne badey janwar for example: Gaaye, bail, oont waghera se Aqeeqa dena jaayez kaha hai. Agar badey janwar mein Aqeeqa ka jawaaz tasleem (qabool) kiya jata hai to aik bohat bada ehtimaal khada ho jata hai woh yeh ke agar gaaye ka Aqeeqah mantey hain to sawal yeh paida hota hai ke is mein aik hissa hoga ya Qurbani ki tarah saat (7) hissey hongey?

Gaaye ke Aqeeqaey ko jayeez kehne walon mein se kuch ne aik hissa kaha aur kuch ne saat (7) hissa kaha. Chunkay is baat ki koi Daleel nahi jin ko jo munasib laga hukm de diya. Aur yeh maloom hai Qurbani aur Aqeeqah ibadat e tauqeefi hain us mein baghair daleel ke kuch kehna sahih nahi hai.

Isliye un janwar se hi Aqeeqah karen jin par daleel hai. Yahi zada munasib hai aur is mein zada ehtiyaat bhi hai. Jin riwayaat mein Oont aur Gaaye ke Aqeeqah ka zikr hai woh Zaeef hain, un se istedlaal nahi kiya jayega (means daleel ni li jaayegi).

Aik Baat Ki Wazahat:

Kuch log badey zor o shor se yeh daawa kartey hain ke Bhains ka halal hona Quran o Hadees mein mojood nahi, yeh Fiqah ki roshni mein halal hai. Aisay log yeh nahi jantey ke unki is baat ka nateeja kya nikalta hai?

Allah Taala ka farmaan hai:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

Tarjumah: Un logon ne Allah ko chor kar apney aalimon aur darweshon (monks) ko apna Rab banaya hai aur Maryam ke betey Maseeh ko halanki unhein sirf aik akeley Allah hi ki Ibadat ka hukm diya gaya tha jis ke siwa koi Ma'bood nahi woh paak hai un ke shareek muqarrar karney se.

(Surah At-Tabah, Surah No: 9 Ayat No: 31)

Jab yeh Aayat nazil hue to Adi bin Hatim Radhiallahu Anhu (jo Islam qabool karney se pehle Isaai they) bayan kartey hain ke mein ne Nabi Sallallahu Alaihi Wasallam ko yeh Aayat tilawat kartey (padhtey) huwe suna to kaha ki aye Allah ke Rasool (Sallallahu Alaihi Wasallam) hum ne un ki kabhi bhi Ibadat nahi ki aur na hum molviyon aur darweshon ko Rab mantey they to Nabi Sallallahu Alaihi Wasallam ne farmaya:

أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ

Tarjumah: Woh apney ulama ki Ibadat nahi kartey they lekin jab un ke ulama kisi cheez ko halal keh detey to woh usay halal kar letay aur jab woh kisi cheez ko haraam qarar detey to woh bhi usay haraam tasleem kar letay.

(Tirmidhi: 3095)

Agar koi yeh aqeedah rakhey ke hamari Fiqah ne ya hamaray Imam ne Bhains halal kiya aur is aqeeday se Bhains ka goosht khaye to uska bhi wohi hukm hoga jo Quran mein hai.

Isliye aaj ke baad apney Imaan o aqeeday ki islaah kar len aur aik baat ki khatir akhirat na barbaad karen

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